The AMERICAN FRIEND

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The Devotional Life

BY THESE WE LIVE!

By Kirby Page

Man does not live by bread alone, but by beauty and harmony, truth and goodness, work and recreation, affection and friendship, aspiration and worship.

Man does not live by bread alone, but by the splendor of the starry firmament at midnight, the glory of the heavens at dawn, the gorgeous blending of the colors at sunset, the luxuriant loveliness of magnolia trees, the sheer magnificence of mountains.

Man does not live by bread alone, but by the majesty of ocean breakers, the shimmer of moonlight on a calm lake, the flashing silver of a mountain torrent, the exquisite patterns of snow crystals, the exalted creations of master-artists.

Man does not live by bread alone, but by the sweet song of a mocking-bird, the rustle of tall corn in the breeze, the magic of the maestro's violin, the grandeur of Handel's Messiah, the sublimity of Beethoven's Fifth Symphony.

Man does not live by bread alone, but by the fragrance of roses, the scent of orange blossoms, the smell of new mown hay, the clasp of a friend's hand, the tenderness of a mother's kiss.

Man does not live by bread alone, but by the lyrics and sonnets of poets, the mature wisdom of sages, the holiness of saints, the biographies of great souls, the life-giving words of Holy Scripture.

Man does not live by bread alone, but by comradeship and high adventure, seeking and finding, creating and cooperating, serving and sharing, loving and being loved.

Man does not live by bread alone, but by being faithful in prayer, responding to the guidance of the Holy Spirit, taking up His cross and following the living Christ, finding and doing the loving will of God now and eternally.

WAYS OF WAITING

The following is an excerpt from "Kirkridge Contour."

Waiting *on* the Lord and waiting *for* Him are decidedly different things—despite the common error in grammar confusing the two. If we wait *for* Him, looking for some future time when He will step in and solve everything, we probably shall do nothing except get ready.

But waiting *on* the Lord is the busiest occupation anybody can follow. It means waiting on Him hand and foot, being solicitous for His interest every waking hour, fetching and carrying, bringing visitors to Him, serving Him. Rather than passivity and an O-Lord-how-long? mood, this activity of waiting on God demands action here and now.

One of Peter Marshall's injunctions was: "Let us not be content to wait and see what will happen; but give us the determination to make the right things happen." This was said in a day when as never before people are aware of the immutable rhythm and destiny of history. . . . We know pretty well what the great forces and determinisms of history have been, and our temptation is indeed to wait — not placidly sitting back, but nervously sitting forward — for what is going to unfold, with or without us . . . we confront the puzzling fact that in all the Christian centuries, those great in expectation have been those with the heaviest personal agenda here and now. The great mystics and saints have been the great reformers. There has always been a certain omniscience and even intolerance about their determined (or predetermined) waiting on God. Sometimes they have even outrun or outdone Deity in their exhilarated service. But like the master of any household, He is likelier to condone overly zealous servants-in-waiting than to commend those who lag and drag.

This does not mean that the bustling, anxious Martha is honored above the absorbed Mary who hangs on every word her Lord speaks. For prayer may be as active as any other service, contemplation as useful as committees.

It does mean that waiting on God usually involves our being heavily scheduled. That may entail memberships (the five-dollars-a-year nod, even) in dozens of organizations which are doing jobs we cannot do. It may entail programs of action—or refusal of such programs. It calls surely for constant prayer: we can hardly wait on God when we do not know where He is nor what He is doing.

Any human being now alive *could* change history. This year, don't just reach for the newspaper to "see how things are shaping up": help shape them up yourself. Instead of waiting for God — which is the process of human life anyway — begin to wait *on* Him. So do we change the destiny of nations, and find our own vocation, in Him.

* * * *

Kirkridge is a Christian group under a discipline, a retreat-and-study center in the Pennsylvania Appalachians, and a movement for power within the Church. Its address is Bangor, Pennsylvania.

No Salvation can come from Christianity adopted pragmatically as an instrument for restoring national morale, increasing production or defeating Communism. Christianity holds within it the power to do all these things, but not if we try to use it as a devise to procure our own ends. Christianity claims us because it is true, and for no other reason.—Professor M. V. C. Jeffreys, World Christian Digest.

To run away from life—that is easy enough; to yield to its evil—that is still easier; but to be in the world and to mould it—that is the real problem. —World Christian Digest.

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Editorials . . . .

Is Gandhi "returning" to South Africa?

The first demonstration of non-violent resistance by Mahatma Gandhi was in South Africa, though it was in India that the idea grew into a movement, a way of life that is certainly finding expression in other areas of the world.

Today in the turbulent life of South Africa a new leader, of the Gandhian persuasion, apparently is coming into leadership. He is an African, Zachariah Matthews, head of the department of Anthropology at the University of Fort Hare in South Africa. He is now a Visiting Professor of World Christianity at Union Theological Seminary in New York.

Needless to say that when the 2,500,000 whites in South Africa are deeply entrenched, controlling all points of power, including police and weapons, the 10,000,000 non-whites can hardly dislodge them by usual methods. It is reported that 8,000 arrests in a six months period have been made for infraction of segregation and discrimination laws. What if that number should rise to 100,000 and more? And what if none of the violators used weapons or defensive measures? If they used weapons such as they could find they would be wiped out, but if by non-violent resistance they should throw the sheer weight of their numbers against the white policies of apartheid (separation) they might be unconquerable.

This poses an interesting question—if non-violent methods are used simply because they are the most effective in getting what is wanted then they are indeed weapons, though much to be preferred to blood-letting methods. If there is within such a movement the spirit of peace and peaceful methods it can do much to prepare those who use non-violence to continue its practice and to avoid vengeance when a contest is won. Without the right spirit there is always danger that tensions will issue in violence under the strain as a movement breaks up into mobs, and that vengeance will follow victory.

Of course, the right answer to these interracial conflicts is for those who have the power, whether they are in Africa or America, to divest themselves (though gradually) of personal privileges. They seem never to do so except it be under threat of losing such privileges by a violent way or by such coercion as non-violent methods create.

Privilege held by physical power is on the losing side. It is only a matter of time and it is certainly a matter of the methods used as well. Just now South Africa is the hottest spot on earth. Apartheid policies will go. They cannot stand against the human tide—a tide which will be especially effective if it moves non-violently.

Are We Quakocentric?

There need be no apologies for any Christian body giving attention to its heritage or sharpening its particular contribution to the general work of the Christian churches of the world. Indeed the fact that we have divisions of a denominational character is not in itself wholly bad. Nothing large and world wide in scope can live long but for the enthusiasm and self-identification of the units that compose it. Whether these "units" or elements of world Christendom represent real values within the Christian tradition is the important question.

When a religious body decides that it alone has the faith "once and for all delivered to the saints" it becomes a hazard in the progress of the Kingdom of God. It is thereby asking that its fraction be considered as the whole of truth. This is unmitigated sectarianism.

There is another and greatly different point of view in which a religious body feels that it has something indispensable to contribute along with other bodies whose contributions may be equally important. When a "church," a "denomination" or a single Christian body becomes an *end* in itself it faces a *dead end.*

It is dangerous for finite men and their organizations to conclude that there is nothing greater than their own creations, inspired historically though they may be. It is no loss, only gain, when we look beyond ourselves to the divine "more" that God has provided all around us.

As Quakers we may discover that even in our cherished field of peace some other Christian bodies are exceeding us in their witness. Certainly in the wide range of human needs there is a place for us and also for other groups with greatly different forms of worship or practices.

If we want to sharpen our contributions we must be driven beyond ourselves to Christ himself. If we do this we may become in some measure a creative type of Christianity. If not, we drift into a washed out form of Protestantism.

Democracy and Error

The peculiar test of a democratic way of life lies not so much in its reaction to truth as in its attitude toward error. Men generally think they are ready to face truth from any source at any time, though that may well be questioned. They are not so ready to tolerate error, or whatever may seem to them to be false.

Yet that is a basic test—what shall we do about error, real or supposed? The surest way to foster falsehood is to keep it in the dark—draw curtains (of iron or other kinds) around it. The quickest way to

discover that it is false is to expose it to view. To attempt the suppression of an erroneous idea is to suggest that we are afraid it might be true. That always tightens the ranks of the disciples of an idea, girds them with faith in it and prevents an open test. If we destroy the open market there can be nothing but controls and then the question resolves itself into whether a given political person or body of persons is capable of discerning truth.

This is particularly pointed when men elected to political office assume that they are capable of knowing how to teach courses in schools and colleges. There are doubtless persons in our educational system who ought not to be there and whose loyalty and integrity may well be questioned, but there are ways of finding such information. General investigations by political groups are likely to be hazardous if they go beyond the question of loyalty, to examine ideas and texts. Someone may well examine these, but the fact that a man is elected to political office hardly qualifies him for master-minding our educational institutions.

Systems now in existence or offered to the world should be examined honestly by men who are morally responsible scholars and are prepared to teach in the same spirit of honest search.

Always Two Battle Lines

In Germany there is clearly a battle line in the cold war between East and West—a line which now and then turns hot, under a border skirmish. What it takes to win a cold war is different from the weapons which smash out a victory in a hot war.

Under the present situation in Europe every word, every action by either side is either a tool or a weapon. Once a war starts there is less place for the tools of peace—only weapons, appraised for their killing power, are wanted. Now if ever is the time to make every influence count as a tool for building peace. That is a battle line into which we could pour our best and on which we might win, at least in the conscience of the nations and certainly in the respect of Europeans whose loyalty is essential if there is to be any solidarity for the "free" nations.

What is happening on this line that now runs through a divided Germany? According to press reports thoughtful Germans and Americans are disturbed by the bad moving pictures and lurid "literature" that characterize the entertainment in the American Zone. Pictures and stories that portray gangsterism are shown in Germany. The worst in American "entertainment" is apparently being fed to German youths who are often ripe for incitement to violence and other forms of delinquency. We are told that German newsstands are full of lurid stories.

Add these facts to the other influences that attend every occupation of one nation by another and it is easy to see that we are losing on the moral battle line.

Across the border in Berlin the Soviet films are full of propaganda on Communism, while on the west, so we are told, our films and salacious "literature" tend to break down, in the minds of responsible Germans, respect for America. The first line of battle is always a moral line. As soon as we lose on that the next is likely to be that of a hot war.

Relocating "Center"

In the nature of the case center always moves toward the left, for on that side of a political or economic position is change and, of course, all systems change. That is not to say, however, that ideas of any given moment in history called left are any nearer being true than those which are called right.

In any case conservatism and the urge toward change are important attitudes in our creation of a better world. There is no virtue in taking a position on either side, just for the satisfaction of taking a position or a label. One is not necessarily a dodger or a straddler who looks both right and left before moving forward. Though change is inevitable it will be more sound and stable if it does not ignore the permanent values tested and *conserved* in the history of change.

We do not need "liberals" or "conservatives" so much as we need people committed to change which builds upon the gains of the past. This will slow down the process, but will give opportunity for change by growth. That is the way God works, as in a growing child, so in a growing social order. It is strange that men sometimes believe in the principles of growth and education when children are involved in a teaching situation, but are ready to call for revolution (the quick turnover) when the social order is under review.

Center never "stays put" and right and left are curiously shuffled as "time makes ancient good uncouth."

No Synonyms for God

Every Christian believer knows that words are only symbols of reality, that even the word "God," as a word, is also a symbol. But Christian faith cannot stop with symbols. For what does the word "God" stand?

Whole volumes are given to the study of that question. Some philosophers explain God as "a tendency" —toward goodness to be sure, but none-the-less only "a tendency." Often to less trained persons God is a kind of "oblong blur in the sky." What poverty of faith and words!

What stellar distances between a "tendency" or a "blur" to the personal God of the Psalmist, "O God, thou art my God; early will I call upon thee." Or to that of Jesus teaching men to pray, "Our Father."

The test of the reality of God is not in definition of Him, but in communion with Him—to *know* Him is infinitely greater than to *know about* Him.

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make. . .
We kneel how weak! We rise, how full of power!"

—E.T.E.

Lead us, O Christ, not into temptation, but into a larger faith. Help us to believe in thee when we can no longer believe in ourselves, and believing, find strength for our task. Where hope seems impossible, open before us new possibilities, undreamed of by ourselves, and bless thy people everywhere with strong, creative life. AMEN.—From Newsletter of Austin, Texas, Meeting.

Why Some Friends Meetings Grow

By Walter R. Williams

THIS article concerns itself with the question, Why do some of our Meetings grow, while others decline? It is doubtless a fact that in all the yearly meetings some local, or individual Meetings seem to remain almost static or show decline both in interest and size, while others evince vitality and growth. Can we discover the reason?

Let us use the positive approach. Why do some meetings grow? What factors make for the vitality and growth of a Christian group? Without any endeavor to present such in the order of their importance, I offer a half dozen suggestions:

First: Goodwill and mutual love among the members of the meeting are of vital importance. Our Lord, in His High-priestly prayer (John 17) made petition, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (vs. 21). Mistrust, jealousy, conflicts—even heated argument—disrupt unity and limit the operation of the Holy Spirit in the group. How pertinent to the spiritual health of the Philippian Church was the admonition of the apostle: "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves."

The mutual love of first century Christians was noted even by their foes, "Behold, how they love one another." As in the life of a family, so in the life of a Friends Meeting, love and forbearance and patience make for contentment and stability and strength.

Second: Nourishing, spiritual food is essential to spiritual growth. It is not enough that men and women gather in our meetinghouses in cordial association; they must go out from the gathering with a clear sense of having been fed with heavenly manna. Said our Master: "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." (John 6: 56.)

Walter R. Williams is General Superintendent of Ohio Yearly Meeting (Address: Damascus, Ohio). He addressed a Conference of Yearly Meeting Secretaries and Superintendents recently and this article summarizes his remarks.

A Meeting for Worship which is held in the life and power of the Spirit nourishes and restores the soul of the worshiper. Whether under the pastoral or non-pastoral system, whether with few or many sharing vocally in the ministry of the Word, nourishing spiritual food is an essential to the health and growth of a Meeting. If his soul is fed, the worshiper will "hunger and thirst" again, and will come back for more fellowship and food.

Third: Employment for every believer is another secret of health and growth, both for the individual and for the Meeting. Christians need to be put to work. Ability to do this is one of the most exacting tests of able leadership. Every Christian needs activity. In a home every child needs to feel a sense of responsibility; he needs a task. Necessarily it can be only a minor one at first, but he needs it. Family understanding and solidarity cannot be attained without shared responsibility.

So in the Church of God. Wise are the pastors and elders who encourage and guide their young Christians into paths of service for Christ. One of the golden memories of the writer's pastoral experience concerns a young man who, before leaving the room where he found "peace with God," said he wanted to contribute $100 toward the work of that Meeting — and he paid it all within a few weeks. We are in danger of expecting too little of young Christians. Youth has rich potentialities for the Kingdom of God. Many of the triumphs of the Church have been sparked or promoted by younger Christians. Quakerism itself was in goodly measure a youth movement.

Our Lord's call to discipleship is exacting. We are not invited to a picnic; we are called to a passion. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4: 10.)

Fourth: A vigorous propagation of Christian truth is essential to the growth of a meeting. Men need God's message. Without knowledge of its warnings and its wooings they will never find salvation. Able preaching of the Word by our ministers is demanded. More than that, each of our Meetings owes a teaching ministry to the community which no one pastor or a half dozen ministers can give. Christian education, employing the laity as well as the ministry, is essential to an enlarged understanding of Biblical truth and to the reaching of more people. God is interested in numbers; we ought to be.

It seems to the writer that in our outreach we may well set our sights upon childhood, youth and younger parents with particular emphasis. We must save individuals and homes. Interests subversive to Christianity, amounting almost, or approaching paganism press alarmingly into many of our American communities. If a Friends Meeting has a right to existence in a community, it has the obligation of reaching out, beyond the households of its membership, for unchurched folk as well, with the purpose and passion of winning them to Christ and of "teaching them to observe" all that He commands.

Statistics indicate that 85% of the members of churches are products of Sunday Schools. If we would grow, it certainly behooves us to give earnest attention to the promotion of Christian education in all our meetings.

Fifth: The ministry of intercession, too, is an essential task for every Meeting. "Prayer changes things." United, believing prayer works mighty

changes. The church is a divine institution, not a mere human organization. It is a divine miracle — every member of it. While God has seen fit to give man a part in bearing witness unto the Savior, yet almost all that is accomplished is done of God, not of man. "Except the Lord build the house, they labor in vain that build it."

So it is that intercession is an essential part of our task. God's riches in Christ Jesus are unspeakably great, and they are provided for the enrichment of His people. But we are admonished to ask that we may receive. A spiritual experience, vital and satisfying, for each individual member of the Meeting is our goal; and only power released by believing prayer can accomplish this. Our *upreach* is even more essential than our *outreach*. "Lord, teach us to pray!"

Sixth: A Friends Meeting is a service organization established "not to be ministered unto but to minister" to its community, and to the world. Her function is to help men, to speak to their spiritual needs — sometimes to their material or social or intellectual needs; to find those who are not seeking her, to visit their homes, their places of work, to expose them to the life which is in Christ Jesus; to support them in sorrow or anxiety, to befriend them, to rejoice with them in their worth-while successes; to invite them to Christian fellowship, to lead them to salvation. She represents One who was in derision called, "the friend of publicans and sinners."

Be it said to our shame that all too few of us are in danger of that epithet! The Church today needs a baptism of compassion. We live in a bruised and broken world. There is sin and suffering and sorrow. There is failure of hope and anguish of spirit. There is frustration and despair. Yet it was such whom the Savior during His earthly ministry sought and forgave and healed. It was of such that the church was first built. Upon such men and women the Holy Spirit came on the Day of Pentecost, and they turned their faces toward finding the lost world and bringing it to the Master's feet. Such redeemed ones today extend the Kingdom of God and will eternally be citizens of the same.

When Bishop Bergrav of Norway was imprisoned during the Nazi occupation he wrote a letter to his wife, quoting a passage from Isaiah about preaching deliverance to captives. The chief of police said to the wife of the Bishop, "I now order you to write to your husband, and tell him that from now onwards he is forbidden to quote the Bible, for it is much too up-to-date!"

View from New Zealand

Across the U. S. A.

By Ruby M. Dowsett

Ruby M. Dowsett, New Zealand Friend, and editor of "Round the World Quaker Letters" for children, recently travelled from East to West across America on her way home. She had visited Friends in Europe after attending the World Conference at Oxford. Her reactions to her American experiences will interest American readers.

MY last few hours in the U.S.A. were spent in attending Meeting for Worship at Seattle and what a memorable meeting it was! I shall recall it many times as an experiment of real adventure in family worship. Their beautiful and modern meeting house was almost full for a 10 o'clock Meeting for Worship at which the whole family gathers for an hour—(I think there is provision made for the care of the small babies). Occasionally a childs' voice was raised, or an adventurous young spirit wandered for a moment but all was of an acceptable variation and the children, with their childish ways, were as much a part of the Meeting as the adult membership. I should imagine that one third of the entire group was made up of children.

Again and again I have been impressed with the vigorous and colorful growth in the States, especially in some of the smaller Meetings. In some places those groups are not yet affiliated with any Yearly Meeting. They have not yet found their level as a group to know where their permanent membership belongs. But I felt a depth of worship there, a sense of responsibility and concern, and a humble seeking spirit. It seemed to me that these groups of Friends, coming as they do from so many different groups, are a natural development in a country which has known such divisions and that they will prove to be one of the consolidating and unifying forces as the years pass. My heart rejoiced to see several modern Meetinghouses, which completely get away from the conventional style, but which retain all the beauty of Quaker simplicity. It seemed that they were an evidence of new life and expression.

There are so many precious memories to take back to New Zealand of my journey across the U.S.A. and of the contacts made. Not least were my few days with the Quaker Group at the U.N. in New York watching the way in which Friends bring the Quaker point of view to bear on problems there, the contacts they are able to make, the encouragement they can give to minority groups and in the most unexpected ways helping to achieve an atmosphere of fellowship and good will. Often it is an intangible service they are rendering for they are constantly dealing in the field of human relationships and one cannot measure the value of such contacts.

It has been very enriching to me to meet again many of the representatives who were at Oxford. I find so many are asking, "Where do we go from here?" In some places that question is being answered by the planning of small fire-side study groups, Worship-Fellowship groups and so on. In one home I found Friends who plan to have several other Friends to a meal and then ask one of them to share with them all something that is in his heart of interest to our Quaker world of thought. There are so many ways in which the fellowship can be built up and *is being* built up. On the other hand, I found Friends who after the experience of the Worship-Fellowship groups at Oxford were feeling discouraged and despondent on their return home wondering how such a sense of unity could become a reality in their own meetings. I think we must in all honesty admit that Oxford was an ideal setting for worship and that Friends there in smallish groups were intent on seeking and finding together. The stage was set and well set! Often we shall have to recall what we experienced in worship and fellowship at Oxford in order to rekindle our faith in the reality we glimpsed there. The setting is different now and all of us will need much patience and faith. But just as unhurried worship was the answer for Oxford so it is still the answer to us as individuals and to our Meetings. Worship and fellowship is the bridge to our differences, and the only basis for developing a deeper unity.

Coming from overseas, one is very conscious in travelling through the States of the tremendous problems which are facing Friends in the U.S.A. today. There are, for instance, tensions and conflicts here, the intensity of which is almost unknown in my country. In one State for instance, I found myself wondering for a brief half hour if I would reach home before the Third World War was upon us! I have felt

(Continued on page 88)

Sound Methods Will Win

A Science for Peace

By J. A. Morris Kimber

Here, in the realm of the techniques of discussion and agreement, is a well considered, though novel idea that should interest the proponents of peacemaking. J. A. Morris Kimber, 735 East Broadway, Whittier, California, wrote this as a consequence of a significant meeting in Whittier near the time of the Institute on International Relations. The idea is being pursued through correspondence with Quaker educators.

CAN the same scientific methods which have made modern warfare so monstrous be turned toward the permanent elimination of international hostilities and the achievement of peace? That may now be possible. Many are unaware of the rapid advancement of knowledge during the past twenty years in those biological and social sciences which deal with human nature—fields like psychology, genetics, physiology, psychiatry, sociology, and anthropology — now frequently called the behavioral sciences.

It has often been said that at present there is more activity and more speedy discovery in these areas than in any other field. This progress in basic knowledge has the most direct possible application to the solution of our primary social problems, such as delinquency, divorce, crime, mental health, race relations, labor-management relations and international relations. Particularly because it can potentially contribute to solving the primary dilemma of our civilization—war—such scientific endeavor deserves the support of Friends.

We have not thought much about what science can do to bring about peace. Most attention has been given to political approaches. Support has been slight for scientific study of why men fight and how they can be stopped. Few scientists are trained for such research, and many more are needed. Commonly, the best minds have been attracted to other areas like medicine and physics, which have more prestige and social recognition. Yet outstanding ability is needed for the complex pioneer studies in human behavior which are required. And financial support is essential, too. Only a minute fraction of the money spent for research goes to such work.

Recent advances make it now seem possible that with concentrated effort a generally acceptable theory of human behavior can be devised and all research in this field be integrated in a way not known before. A number of behavior principles, comparable to the physical law of gravity, might be combined into a testable theoretical system fashioned like Euclid's geometry. Such organization of knowledge could greatly accelerate our understanding, prediction and control of the actions of individuals, groups and nations.

A few, out of many possible applications of such work to peace, can be listed:

1. The emotional fitness of potential leaders in world affairs could be measured. It might be possible to screen out those whose past experiences would make them unjudicial or willing to lead others into war in order to increase their potential fame. Eventually voters might come to prefer candidates who had received certification of emotional fitness from some impartial agency. Or such procedures might be used in selecting the officers for the military and naval academies and the Foreign Service, as well as schools of public administration.

2. Agreement among policy-making committees might be aided by new discoveries in group dynamics. For example, a mechanism already in existence might be employed in committees of the United Nations. Each member would have a hidden switch before him under the committee table. When he felt content with the proceedings, he could push the switch in one direction, and a green light would appear on a panel visible to everyone. (These lights would be randomly arranged; then only the individual himself would know which light was his, and he could express himself anonymously.) When he was discontent he could turn the switch in another direction and a red light would appear. It could be agreed that when a majority of lights were red, the committee would stop talking about its immediate problem and begin discussing its emotions. Eventually it might be possible to discover and eliminate the hostilities and fears blocking agreement, and then proceed to a rational solution of the issue.

3. Inadequate communication between countries leads to international misunderstanding, and is exemplified by the Iron Curtain. Similar blocks to free interchange of ideas exist between races, classes and religions in this country. Scientific study of how these blocks can be removed between opposing groups might result in methods that can be applied on the international scene.

4. Researches on learning and the changing of attitudes could be applied to increasing the effectiveness of educational and propaganda methods, including such media of international information as the Voice of America.

5. Frustration has been shown often to lead to hostility. A thorough-going understanding of this principle might clarify for us how programs designed to diminish the frustrations of needy nations, like the Point Four plan, could best be carried out to avoid war.

6. Certain modes of national and international administration are more likely to create unrest than others. Research on authoritarian versus democratic procedures of law, punishment and government could diminish international strife.

7. Improper interpretation of the actions of other nations has often led to war. Psychological studies can provide leaders of one country with impartial interpretation of the acts of other nations, in terms of the underlying motives and their origins.

Until there is sound scientific knowledge concerning these and many other matters of human relations, practical decisions concerning them will have to be made by rule-of-thumb and intuition, with the inevitable result that many tragic errors will be made—mistakes which cannot be afforded in these times when the natural sciences have outrun the behavioral sciences, and the perfection of fearful weapons of mass destruction threatens civilization.

At the Eighteenth Annual Institute of International Relations at Whittier College, in June and July, 1952, under the sponsorship of the American Friends Service Committee, James G. Miller, chairman of the Department of Psychology, University of Chicago, who has devoted a good deal of attention to these problems, presented some of his thinking on the above problems. Together with others, he has discussed these issues in detail on University of Chicago Roundtable broadcasts, numbers 635 and 677, (transcripts of which are available from the university at a

cost of ten cents each). While at Whittier, Dr. Miller met with a group of Friends educators, and after discussion, they made the following proposal:

IN THE LIGHT OF the traditional deep concern for peace of the Friends' colleges and the American Friends Service Committee, and because of the high scholarly standards maintained by the colleges, it is suggested that:

1. The Friends' colleges, with the endorsement of the AFSC, give special training programs in human relations, in preparation for life, marriage, the professions and international service.

2. The Friends' colleges and the AFSC undertake in every way possible to further basic research in these areas, because of its great promise of finding solutions to the problem of war.

3. The Friends' colleges encourage their best students to undertake careers in the behavioral sciences and receive advanced training in them.

4. The Friends' colleges organize groups of faculty and advanced students with time allocated to carry out specific programs of theoretical thinking and empirical research in the combined disciplines that deal with human behavior.

Thus Friends can employ the powerful tool of science in their most important task.

ACROSS THE U.S.A.

(Continued from page 86)

increasingly as I have visited in America that there is a special call at this time for us to witness fearlessly to the power of love and truth, as we see it. I do not mean so much by the issuing of public statements as by maintaining a personal integrity in the quieter ways of fellowship when we can uphold in a loving spirit those things of eternal worth which alone bring true freedom from fear.

It has been a joy meeting so many girls and boys who receive the Round the World Quaker Letters, and hearing from some of them of the pleasure they are getting from their pen friendships overseas. Through this and other avenues one is conscious of a deepening sense of belonging to the world-wide family of Friends.

I am deeply indebted for all that American Friends have shared with me during the past three months. For the welcoming hospitality of their homes, their spontaneous love, friendships and trust, and for the strength and inspiration I have known in worship with them.

THE FRIENDS ADVANCE

The concern for the Christian nurture of persons is being carried by the Christian Education Committees of the Yearly Meetings and local Meetings. Materials have been sent from the ADVANCE office to pastors and Yearly Meeting leaders, so that we all may work together in this vital part of our work.

The brochure, "The Christian Nurture of Persons" has been distributed to all the Meetings and additional copies have been sent upon request from many of the Sunday School leaders. If your School wants additional copies they may be obtained by sending a postal to the ADVANCE office.

Winston-Salem Meeting is planning Sunday evening discussion groups, centering around the ADVANCE theme. Subjects assigned include *The Home, Prayer Life, Meeting Attendance, Small Group Study.* We recommend such a program to your Meeting.

Minneapolis is planning a seven weeks program of study of "The Faith and Practice of Quakers." The topics include: Historical Statement, Faith and Thought, Life and Action, Organization and Business Procedures, the Queries. Each topic will be introduced by a panel of three members appointed from the Ministry and Counsel body. It will be followed by group discussion. They are using the FYM *Faith and Practice* and *The American Friend* as study guides.

Stewardship is also an important part of this year's Emphasis. Indiana Yearly Meeting is presenting a Stewardship film, titled "All That I Have," in 18 different areas during February, the *Stewardship Month.* Another film, just released by the Religious Film Association has stewardship values; it is called "More for Peace" and can be used in an Every Member Canvass effectively.

"The Danger of Going to Meeting" is an editorial in a Meeting Newsletter. The writer says this: "I am convinced that going to Meeting is a perilous undertaking . . . What are the dangers involved? One danger is that we may not be serious enough about what ought to be happening in this hour of worship. We can formulate high sounding phrases which may be emotionally and intellectually satisfying, but do so with no seriousness to make the necessary sacrifices to make our words a reality.

"The other danger is precisely the opposite . . . We might take this hour of worship seriously. If we believe that God is present . . . that He has a purpose for our life, then to submit ourselves into His hands for this hour may lead us to decisions which cut directly across many of the things we humanly hoped for and planned for . . . we may be faced with decisions which can never really leave us the same again. If we say 'no' we may be worse off than when we came. If we say 'yes' it may mean giving up something we hold dear,—our property, our possessions, our dreams may be in jeopardy . . . and our souls." (MDD)

Is *your* Yearly Meeting growing in membership? Are *you* doing anything about it? One concerned Friend studied her Yearly Meeting Minutes and issued a challenge to her Yearly Meeting this summer. We include some of her findings and goals: There are 78 local congregations in the Yearly Meeting. If each congregation received four members a month for a year or 48 members for the year, the grand total gain would be 3,744 and would increase the Yearly Meeting membership from 12,549 to 16,293.

Goals for the Meetings are given in units of 100, as follows:

14 Meetings have less than 50 members; a goal of 100 members is set.

22 Meetings have less than 100 members; a goal of 100 members is set.

25 Meetings have less than 200 members; a goal of 200 members is set.

6 Meetings have less than 300 members; a goal of 300 members is set.

7 Meetings have less than 400 members; a goal of 400 members is set.

3 Meetings have less than 500, 600 and 700 members; comparable goals are set.

1 Meeting has 1038 members, for which is set a goal of 100 new members.

Such goals are not beyond reach, but will require dedication and active participation in visitation evangelism and similar efforts to secure new members. A 10% increase each year for three years would achieve similar results. Membership as an end in itself is not a desirable thing, but the Christian nurture of persons in the community should yield fruit that would include active membership in the Meeting. We commend a study of Yearly Meeting and local Meeting statistics as a means to stimulate concern for the increase in membership and participation in the life of the Meeting.

Mariners set their sights by the stars, and the sun, not for dreamy visions, but to chart their course on a pathless ocean. Perhaps we should take a lesson from their book, and chart our course for an increase in numbers and activity in the Meeting.

Harold N. Tollefson

THE QUAKER CALENDAR

The following meetings of Friends, chiefly Yearly Meetings, are now set for the year 1953. Travelling Friends, especially, will want to have these in hand. The list has been prepared chiefly by the Friends Fellowship Council and is available through 20 South 12th Street, Philadelphia 7, Pennsylvania.

March 14—All Florida Friends Conference, Friends Meetinghouse, 130—19 Avenue, S. E., St. Petersburg, Fla.

March 25-31—Philadelphia (FGC) Yearly Mtg., Race St. West of 15th, Phila., Pa.

March 25-29—Baltimore (FGC) Yearly Mtg., 5116 N. Charles St., Baltimore, Md.

March 25-29—Baltimore (F), 3107 N. Charles St., Baltimore, Md.

March 27—April 2—Philadelphia (I) Yearly Mtg., 304 Arch St., Phila., Pa.

March 30—April 1—Cuba (F) Yearly Mtg., Banes, Oriente, Cuba.

April 7-9—Jamaica (F) Yearly Mtg., Seaside, Hector's River, P. O., Jamaica, B.W.I.

June 10-14—Nebraska (F) Yearly Mtg., Colorado Springs, Colorado.

June 16-21—New England (U) Yearly Mtg., Phillips Academy, Andover, Mass.

End of June—Canada (C); Genesee (FGC); and Canada (F) Yearly Mtgs., Pickering College, Newmarket, Ont., Canada.

June 23-28—California (F) Yearly Mtg., Philadelphia and Washington Sts., Whittier, Calif.

July 31—August 7—New York (F and FGC) in Joint Sessions, Silver Bay, New York.

August 4-8—North Carolina (F) Yearly Mtg., Guilford College, North Carolina.

August 8-11—North Carolina (C) Yearly Mtg., Cedar Grove nr. Woodland, N. C.

August 11-16—Wilmington (F) Yearly Mtg., Friendsville, Tennessee.

August 12-16—Central (I) Yearly Mtg., Gateway Friends Church, Kokomo, Ind.

August 12-17—Iowa (C) Yearly Mtg., West Branch, Iowa.

August 13-16—Illinois (FGC) Yearly Mtg., nr. McNabb, Illinois.

August 13-16—Pacific and Pacific Coast Assoc. (I), Palo Alto, Calif.

August 13-18—Oregon (I) Yearly Mtg., Newberg, Oregon.

August 18-22—Western (F) Yearly Mtg., Plainfield, Ind.

August 18-23—Iowa (F) Yearly Mtg., College Ave. and N. C. St., Oskaloosa, Iowa.

August 20-23—Indiana (FGC) Yearly Mtg., Pendleton, Ind.

August 25-30—Indiana (F) Yearly Mtg., 15th and Main St., Richmond, Ind.

August 25-30—Ohio (I) Yearly Mtg., Damascus, Ohio.

August 29—September 2 — Ohio (C) Yearly Mtg., Stillwater nr. Barnesville, Ohio.

September 5-8—Western (C) Yearly Meeting, Sugar Grove nr. Plainfield, Ind.

October 3-4—Lake Erie Association, Columbus, Ohio. (Probably.)

October 13-18—Kansas (I) Yearly Mtg., Univ. Friends Church, Wichita, Kansas.

November 5-8 — Philadelphia General Mtg., Race Street, West of 15th, Phila., Pa.

August 29—September 4 — American Young Friends Conference, Guilford College, North Carolina.

CHRISTIAN RESPONSE TO COMMUNISM

Christians should regard Communism as a challenge from Christ for the Church to concern itself more deeply with the world and its people and demonstrate in itself better qualities of social justice.

This attitude toward Communism was urged on delegates to the third World Conference of Christian Youth, held in Kottayam, India, in a report from one of the Conference's study groups.

The report described Communism as one of the forces endangering freedom today because under it society becomes the only thing of importance and no room is left for the individual to realize his Christian relation with God.

YEARLY MEETING HISTORY is carefully preserved in the beautiful new Quaker Room in the Guilford Library. Shown above on Founders Day, left to right, are: Seth B. Hinshaw, executive secretary; Isaac Harris; President Clyde A. Milner; Ruth Day; Charles Hendricks.

QUAKER LEADERS GATHER for Founders Day at Guilford College and celebrate 50th anniversary of Five Years Meeting. Left to right, Algie I. Newlin, yearly meeting clerk; Clarence E. Pickett, honorary chairman of American Friends Service Committee who gave the Third Ward Lecture; Dr. Clyde A. Milner; and B. Russell Branson.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Blow the Man Down by Elfrida Vipont Foulds with illustrations by Norman Hopple, Lippincott, 1952, $2.75.

The best children's literature, I am convinced, transcends all age limitations. At least I was entirely held by Charles Vipont's true tale which is conceived primarily for an audience of teen-agers. The author paid American Friends an extended visit in 1951, and was active among the English hosts at the Friends' tercentenary last summer.

The young reader will like the salt air that pervades the narrative of a cabin boy. Thomas Lurting, the hero, has unflinching courage and strength combined with tenderness. Here is action, little and big, but always lively; hunting birds' eggs, playing pranks, dodging cuffs, boarding a Spanish galleon. Here, without preaching, is the crowning parable for which the adventures of the enlisted mate and the impressed boy in search of the peaceable kingdom have consistently prepared them. They cruise the Mediterranean with a load of Barbary pirates which the Quaker skipper would neither sell into Christian slavery nor allow to take his own crew into Algerine captivity. How they delivered the Moslems safe ashore, and how Lurting had earlier braved the irate captain with brandished sword, is convincingly told.

The interlinear interpretation of a historical document, done so well in Haniel Long's *The Power Within Us* for Cabeza da Vaca's *Journal* of sixteenth century wanderings in southern United States and Mexico, is here extended to a two hundred page story. The text from which it sprang, Thomas Lurting's *The Fighting Sailor Turned Peaceable Christian,* is appended in a facsimile of the first London (1710) edition.

Elfrida Foulds was headmistress of a Friends' evacuation school at Yealand manor in 1939, and is at present working on a history of Quakerism. Her *Lark on The Wing* won the Carnegie medal as the best children's book of 1951.

Thomas Bassett

STEEL SINGING IN THE SKY

He used to hear the voice of the great bird
High and afar, before he found his own.
Knowing man's highest strength there and alone,
He felt it tremble in the zenith, heard
A deep wind full of music as it stirred
The tufted sky. But now the boy has grown
Away from listening. He has been thrown
Among the earth-bound and their songless word.
They clamor from the roadways, deafening . . .
Yet though the nervous metal creatures cry,
When his young self awakes, a breath of spring
Returns in winter—he, remembering,
Can lift his mind, his spirit far and high
To hear again steel singing in the sky.

PAULA SIEHL

MAN'S HOUNDS

Though we have given them names—
The Spirit and The Flesh,
Neither comes readily to heel;
Both daily must be won afresh.

The Spirit leads the chase;
Its ardency is winning,
But we must check it in the race,
Lest undue righteousness be sinning.

The Flesh is company;
But if it takes control,
We gain a pottage of content
And yield the individual soul.

Yet would we live without an ear
To their insistency,
We could not share with other folk
In God's humanity.

JOHN LINCOLN HARMAN

AND JOY RETURNS

Into the rose-bowl's shadows, spicy and cool,
We drop the fresh rose petals day by day—
We strew them thoughtlessly, store them away,
And forget them as the lavish summer air
With extravagant fragrance hanging everywhere
Intoxicates us with its cup brimful.

Till comes some far-off gray and hopeless hour
When empty rose boughs sway to the dance of death—
And death within us, too, its frigid breath,
Congeals each thing, each thought—O when we chance
To remove the rose bowl's lid, then once more dance
The roses in their prime as their odor blows
And ever fresher in our memory grows,
Till again we know each resurrected flower.

HELEN HIGGINS

CITY PASTORAL

The city also knows
The evening. Now there blows
A cooler breeze that rose

In some far country lane
Where memories remain
Of half-forgotten rain.

Above the chimneys, too,
Lie traces of the hue
Of a sunset others knew.

Two weary birds intone
A few slow notes. A lone
Sparrow swerves—and is gone.

Even a passing car
Seems to be strangely far
Away. And now one star

Shines forth in a piece of sky
As if to signify
A kind of faith, as, high

Above the feverish lull
It murmurs through it all
A brooding madrigal.

HELEN HIGGINS

Correspondence

RIGHT AND WRONG IN KENYA

To the Editor:

The Mau Mau terrorism continues in Kenya, along with white ruthlessness in trying to stamp it out. The innocent victims, on both sides, deserve our compassion.

What can be done by Americans, to help, is limited. But the least we can do is to recognize the evil in imperialism, which all over Africa is producing its inevitable aftermath. We can try to keep our own country from the imperialistic path, and we can help heal the wounds in Africa, both physical and psychological.

It is important, however, to understand that native African resentment over racial segregation, land grabbing, child labor, and arrogant white domination, is being shown in different ways—sometimes by violent fanaticism as in the case of the Mau Mau, and sometimes by non-violent resistance as taught by Gandhi, in the case of the South African resistance movement. Violence begets violence, and behind the unrest sweeping through Africa is a long history of violence by white aggressors, despite many fine things to help the natives done by more far-sighted and humane whites.

Whatever else Americans do, they can hardly lag behind the most enlightened attitudes taken by our British cousins. W. McGregor Ross, for 23 years a Kenya white official, wrote in 1927: "In no British dependency today is departure from our traditional colonial policy so complete as in Kenya Colony." He asked: "Is there any other part of the Empire where aboriginal natives have provided so many hundreds of thousands of pounds for the public assistance of a handful of whites?"

The conservative London "Observer" recently declared: "We hold the Colony's government blameworthy for having paid too little heed to the warnings of coming trouble; and we dissent strongly from the announcement that nothing can be done to allay African grievances until law and order are restored. This is like trying to put out a fire while leaving its fuel supply untouched!"

There is an Indian problem in Kenya, as well as a Negro problem. In order to divide the Indians and split their vote, thus weakening their political effectiveness, the whites last year put through a measure requiring Moslems to vote as Moslems and Hindus as Hindus. A British Friend, Reginald Sorenson, M.P., led a vigorous movement to get this law abandoned, but without avail.

A constructive program for Kenya would include a number of constructive steps. For one thing, a more rapid re-settlement of the Africans, voluntarily, on unused good land. For another, abandonment of race discrimination, which involves the giving of better jobs to qualified natives, a faster advance in education, and the development of an inter-racial culture. Some of the finest Kenya whites see this, but the majority do not, reverting to the old heavy-handed ways. Christian opinion the world around can help strengthen the white minority and give them the courage they will need to right the ancient wrongs.

Devere Allen
Wilton, Conn.

ON FREEDOM

To the Editor:

I congratulate you on your wise editorials in the Jan. 1, 1953 issue of The American Friend.

Scientists are just now starting a movement to counteract harassment.

I am sending your editorials to the leaders of this movement. Thanks!

H. J. Bourne
Portland, Indiana

WHITTIER AND "CHAPLAINS"

To the Editor:

In reading your January 1st editorial "Are Chaplains Missionaries?" my thought was turned to John Greenleaf Whittier. It appears that a friend of his was entering the Army as Chaplain of the Sixth Mass., and Whittier told him on that occasion that "Were I to enter the army at all, it would be as a chaplain."*

C. Marshall Taylor
140 Cedar Street
New York 6, N. Y.

* From a letter by G. W. Hanson, 4-12-1893, Harvard College Library.

INDIANS USE QUAKER METHOD?

Outside the Religious Society of Friends recently there has been noted a growing interest in the Meetings for Business and the Quaker method of conducting them according to the manner and in the custom of Friends. Morris Llewellyn Cooke, Mary Swain Routzahn and Stuart Chase have paid effective tribute to the Quaker mode of conferring together in reaching decisions. Clyde Kluckhohn tells us that the American Indian proceeds almost in complete Quaker fashion: "*A Navajo community* will fiddle around all day discussing a matter which any up-and-coming business executive would settle in fifteen minutes. It seems like dawdling nonsense. But when the Navajos finally settle the matter, the whole community has participated, and it stays settled." — From "The Messenger" of Philadelphia Yearly Meeting, Second Month, 1953.

A MAN WHO GAVE "SIGHT"

By Laura E. Carson

The UNESCO COURIER for March 1952 presents a full and interesting story on service for the blind. Interested readers should inquire through the author of this article. She is a professionally trained medical social worker now inactive due to illness of chronic nature involving visual handicap; she will welcome any and all inquiries from church groups everywhere as to how they may enter into or organize small projects in their own communities on behalf of the minority group, the blind. All letters should be addressed to the author at 169 Bay State Road, Boston 15, Massachusetts.

The following comments will not be the usual discussion of racial discrimination on the eve of the annual observance of Brotherhood Week. This concern is with another discrimination that has existed for thousands of years against a minority group that must face and daily live through a much more insidious, painful type of discrimination than any other group must endure. I speak of the blind, who, by and large, remain "outside the Temple Doors."

To the sighted world this comes as a shock, and emotionally is very hard to accept. However, if Donne's beautiful message in "For Whom the Bell Tolls" is to become any more meaningful to us than just so many ink prints on paper, shall not we, who pride ourselves on being members of a Christian nation, have to face the stark truths revealed during the past two years through scientific research of UNESCO, which as we know, is deeply concerned with the problems of minority groups and their welfare.

We are reminded that the year just past, was the one hundredth anniversary of a figure beloved to all blind, Louis Braille, who worked unceasingly through his short lifetime to prove to the sighted world that the blind have the intelligence to learn, given a touch system of notation. He was an ardent Christian who strove untiringly to bring to the blind of his time, hope and belief in themselves and their fellow men. His blessed work is not finished. There remains so much to be accomplished.

(Continued on page 94)

The Sunday School Lesson

Prepared by Russell E. Rees

For April 5

The Living Lord

Matthew 28

The record of the resurrection of Jesus, as told by the Synoptic writers, is certainly restrained and modest. It might have been told in much more dramatic fashion, with more attempt to adduce proof of the events. Instead of this the simple narrative is given with the faith that the events will carry their own conviction. The women came and saw the open tomb, the angel told them of the risen Lord, they hurried to the disciples, and they in turn saw the risen Lord, worshipped and received his direction as to future activity.

We are not interested in trying at this late date to find evidence such as that accepted in a law court, to prove the facts concerning the resurrection. It is doubtful if that kind of evidence can now be found. We are dependent upon the reliability of the witnesses, and the results which came as an issue of that faith. Something of very great importance did happen between the crushing experience of the trial and death of Jesus and the triumphant affirmations of the early church. The New Testament in one voice is declaring that this event was the resurrection of Jesus from the dead. Convinced that this was true, the disciples became fearless, tireless evangelists of the Good News to the whole world, or to "all the nations," as Jesus had commanded them.

The Gospel writers agree that it was "the women" who first saw the Risen Lord. Jesus had, of course, given great emphasis to the place of women, accepting them into the inner fellowship of the religious group without discrimination. This in itself was unusual, and must have opened the eyes of the religious leaders of the time. But as if to strengthen the emphasis, the writers, with what cannot have been an accident, agree as to the place of the women in the new insight about the great event of the resurrection.

Another reference which lends realism to the story is the remark that when the disciples also saw Jesus, they were not immediately convinced, but "some doubted." This is obviously not an attempt to give only the positive side of the picture, but frankly to show the skepticism of the close followers, even when faced with the evidence. It was only as faith won out over doubt that they came to believe in what had happened.

Matthew's account concluded with a kind of summary of Christ's teaching, "Go ye therefore, and teach all nations." It was some time before this became the program of the early church. At first the mission continued to be to the house of Israel. But soon, driven partly by persecution, partly by a growing vision of the message, and partly by the spiritual need of all people, the mission was extended to the Gentiles in other nations.

The fervor of the disciples was supported by the words of promise reported by Matthew, "Lo, I am with you always, even to the end of the world." Christianity is an historic faith, it is true, but it is not *just* an historic faith. It is a living faith, a confidence that the Spirit of Christ is contemporary. He is not just a Strange man upon a Cross, but also,
The healing of His seamless robe,
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

Questions:

1. How are the events of the lesson related to Jesus' statement in the Fourth Gospel, "God is a Spirit; and those who worship Him must worship Him in spirit and in truth"?

2. What is the most powerful proof of the resurrection to you?

For April 12

Paul's Conversion at Damascus

Acts 22: 3-16

After the Easter lesson of last Sunday, we turn for the remainder of the quarter, to a study of Paul and some of his writings. In order to connect the studies of the Gospel of Matthew and the work of Paul, some passages from the book of The Acts will be studied. The importance of The Acts cannot be overlooked in any study of the early church. Without it we should be at a loss to understand how the church grew and began to take shape in the world.

The best results will be obtained if we read, not only the passages printed in the quarterlies, but also the additional material, taken mostly from the letters of Paul. It is true that the account of the conversion of Paul is found in The Acts, but commentaries on this experience are to be found in his letters as well.

The far-reaching effects of the life of Paul need little confirmation. There is scarcely a creed of Christendom, hardly a book of theology, and perhaps few assumptions of the church which have not been in some way affected by the writings of Paul. Disagree with him you may at certain specific points, but discount him you cannot if you wish to be realistic about modern Christianity. The teachings of Christ passed through the mind of Paul, and were given theological and even philosophical directions which remain with us today. Some of the outstanding reformers of the church, Augustine, Calvin, Luther and Wesley, to name a few, were all powerfully moved by the Pauline Epistles.

Paul's conversion experience is told twice in The Acts, with some obvious differences, perhaps due to the fact that in chapter 9, Luke tells the story in his own words, while in chapter 22, he records an interpretation of the experience in the words of Paul himself. The relationship to preceding events, especially the stoning of Stephen, is clearer in chapter 9. In chapter 22, it is Paul who is threatened with stoning, and his explanation is given to the angry multitude, in defense of his actions.

Out of the agony described by Paul, but never fully put into words, there came in time a new man, the intrepid apostle to the Gentiles. He was often challenged, but never intimidated. He suffered much persecution, but never turned back from his mission. The vision and voice of Christ which struck him down on the way to Damascus, was with him all the rest of his life. We may say, "It never happened to me this way," but we can hardly say that for Paul this was not the day of visitation of God, as was Isaiah's experience, and as was Augustine's years later.

God doubtless speaks to men in different ways, according to our need and our previous experience. We cannot pattern and formalize the workings of his spirit. But we can often appreciate, even though we do not duplicate the experiences of other men. What we can see is that for Paul this shattering Damascus road experience was the beginning of a new life, in which he became committed to a way of life that has been one of the great mountain peaks of religious experience.

When men try to explain what has happened to them they are forced to use ordinary language, and language

(Continued on page 94)

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Homer J. Coppock has resigned as Executive Secretary of the Regional Friends Service Committee at Richmond, Indiana. Homer and Mabel Coppock have served generously and well in this pioneering work which has prospered beyond all expectations.

* * * *

John and Dorothy Sinton, Irish Friends who have been in spiritual ministry among American Friends for a year, are sailing for their home in Ireland, April 9.

* * * *

Henry and Alma Cox, former missionaries in Cuba under the American Friends Board of Missions, are now spending several months there. They had previously been serving the Mexican Friends Meeting in Whittier.

* * * *

Of interest to Friends is the recent issue of a German stamp honoring Elizabeth Fry for her historic service in Germany. This is one of a series on "Helpers of Humanity" of the *Deutsche Bundespost.*

* * * *

Under the Board of Evangelism of the Five Years Meeting, R. Ernest Lamb, returning from California to Richmond near March 15, will resume his service of ministry in the Five Years Meeting. His schedules in the Yearly Meetings are now being arranged.

* * * *

The Friends Meetinghouse at Paoli in Southern Indiana, burned to the ground Sunday morning, February 8. The meeting at Paoli is a member of Blue River Quarterly Meeting in Western (Indiana) Yearly Meeting. All contents were lost, including a new organ. Kenneth Myers is pastor of the meeting.

* * * *

Sumner and Lela Mills are now visiting the Regional Offices of the American Friends Service Committee. They will return from the west coast about April 15. Sumner Mills is Chairman of the Executive Council of the Five Years Meeting and is also an Associate Secretary of the A.F.S.C. for Regional offices.

* * * *

The many friends of Calvin Gregory will be sorry to learn that he has found it necessary to resign from his work as pastor of the Friendsville, Tennessee, Meeting, due to ill health. During his ministry the church has prospered both spiritually and materially. A new educational building has been added and the main building largely made over.

* * * *

André Trocmé, prominent French pacifist, author and traveler, will visit America again October 1st. A series of speaking engagements will take him over a large area of the United States. Interested persons can write regarding his schedule and possible service to the International Fellowship of Reconciliation, 21 Audubon Avenue, New York 32.

* * * *

A recent insurance appraisal of the William Penn College properties places them at $1,787,965. This includes five good buildings, equipment and the campus land. Most of the buildings were erected about thirty-five years ago. They are beautiful in architectural lines and strong in structural qualities. The college is now raising a "Development Fund."

* * * *

Eleanor Zelliot of the Friends Central Offices and now in India with a delegation of Christian young people of American churches, will be back in the office at Richmond about March 12. She will have some time for speaking to Friends Meetings. The U.S.F.W. and Young Friends helped to support her in this visit to the Christian Youth Conference of India.

* * * *

Mrs. Mary B. Newman of Cambridge, Mass., believed to be the first Quaker ever elected to the Massachusetts legislature, was excused from taking the oath of office and remained seated while other members of the new House were sworn in. In an action considered unprecedented in the legislature's history, Mrs. Newman then stood and "affirmed" that she would uphold the state constitution.

* * * *

Sincere appreciation of East Africa Yearly Meeting members is expressed for the coming of Onni and Lulu Rauha, and there was a warm welcome extended to the Retherford family when they visited Lirhanda. Hopefully the members offered to begin cleaning the house, yard and garden for their immediate occupancy. Some assisted in buying meat at the local butchery. There will be almost no limit to their desire to co-operate if and when it is decided that this family is to live there. Julia Retherford spoke at the Women Leaders Conference.

Friendly Fellowship

CINCINNATI, OHIO—On Friday evening, January 23rd, following a covered dish dinner at 6:30, Cincinnati Friends had the privilege of having Dr. Amiya Chakravarty speak under the sponsorship of the American Friends Service Committee. Many Friends having heard Dr. Chakravarty when he was in Cincinnati last year, looked forward to hearing him speak on the "Asian Panorama."

Annabelle M. Schiventker

* * * *

KOKOMO, IND.—A combined meeting of the circles of the Friends Service Society of the Union Street Friends Church was held Wednesday, January 28, with Merle L. Davis of Richmond, executive secretary of the American Friends Board of Missions and Mrs. Davis as guests.

Merle Davis showed colored movies of the Friends mission work in Africa, depicting the progress of the work on educational and evangelical lines during the past 50 years. He said that the largest Yearly Meeting is held in Africa, with a membership of more than 20,000. Several churches and schools and one large hospital, which was equipped with electricity, water and modern X-ray equipment, are now located there, in addition to dispensaries among the people. John Retherford and his wife, formerly of Kokomo, are now engaged in mission work in Africa, it was reported.

Mary Payne, general chairman, introduced the speakers. Guests from Courtland Avenue Church also were present.

* * * *

MINNEAPOLIS, MINN.—During the coming months Minneapolis Friends Meeting will be commemorating the ninetieth anniversary of its establishment as a Monthly Meeting. This special observance will climax with the coming of Alexander Purdy to Minneapolis in June. His father, Ellison R. Purdy, was pastor of this Meeting from 1919 to 1933.

Friends first met at Minneapolis on the first day of 6th month 1854 and a little meetinghouse was built in Minneapolis on Hennepin Avenue at Eighth street in 1860. A second meeting for worship was opened in the southern part of the city in 1886. The present meetinghouse is located at 44th and York Avenue South. The Lake Street Meeting, southern Minneapolis, now

worships at this location also.

Local Friends are now given to a continued program of outreach, interpretation of our faith and practice and a sound public relations program. On this basis there is confidence in the future and a rich opportunity for witnessing to our Christian faith.

* * * *

MUSCATINE, IOWA—On Sunday, January 25, at 2 p.m., the parsonage, recently purchased by the members of Muscatine Friends Meeting, was dedicated.

Orval Cox, Evangelistic Supt. of Iowa Yearly Meeting, preached the dedication sermon, Mary Ann Bierman sang "God Bless This House," and M. K. Mills presided at the short appropriate program, which was followed by "open house" at the parsonage, where light refreshments were served by the Social Committee of the church.

Several rooms of the parsonage have been redecorated by individuals and S. S. classes, and we are happy to have our pastor, Guy Hunting, and wife so pleasantly situated close to the church.

The auditorium, Sunday School rooms, and dining room of the Muscatine Friends church have recently been redecorated. Thanks are due to the young people of the church, and to the Sunday School for purchasing the paint and to the men for doing the work.

Our United Society of Friends Women received $81 at their thank-offering meeting in November, and in December a bazaar and food sale was held which netted $60. They gave $200 toward purchasing the parsonage, besides making a quarterly offering toward general expenses of the church.

* * * *

PASADENA, CALIF.—Our Youth Fellowship group of First Friends gave a lovely Christmas cantata, "The Gift of the Magi." It was their first appearance as a full choir and was much appreciated.

On January 9, we were hosts to a Friends' College alumni and old students' dinner with Clyde Milner, president of Guilford College, and Thomas Jones, president of Earlham, and Mrs. Jones as our guests. They had been attending the convention of the Association of American Colleges in Los Angeles.

Our Women's Society had a covered-dish dinner recently with a very interesting program. Alice Shoemaker of the Friends Indian Center in Los Angeles, led the devotionals and Stevie White Flower Standinghead told us of the work that is being done to help those who come from different tribes adjust themselves to their new environments and also to draw all of the Indians to the Center where they may develop friendships and use the facilities of the Center for their own benefits. She was a very fluent speaker and gave us a very factual picture of the needs of our Indian population.

Ella S. McPherson

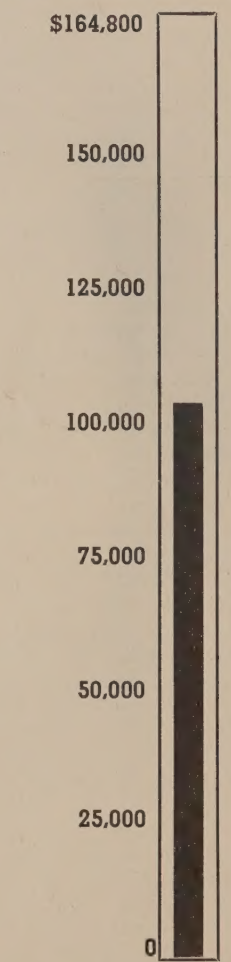
* * * *

WINSTON-SALEM, N. CAR.—Winston-Salem Friends held a "prayer workshop" recently with a good interest. Their call stated, "Will you join us in praying for our homes, communities, churches, school, United Nations, government, friends and enemies?"

Their Quaker Men are underway and recently held a meeting with a speaker from India.

New members are being added to the meeting under the leadership of Victor Murchison, minister of the meeting.

Your United Services



Progress to Date

POETRY CONTRIBUTORS

Helen Higgins, Liberty, Indiana.

Paula Siehl, Earlham College, Richmond, Indiana.

John Lincoln Harman, 10 First Ave., Montpelier, Vermont.

THE SUNDAY SCHOOL LESSON

(Continued from page 92)

arises from the experience of many people. No man can be judged just by the words he uses to describe what has happened to him. His whole life, as a result of all his inward and outward events, is the final test of the vitality and reality of his spiritual pilgrimage. So Paul, the man, is the ultimate test of his religious faith.

Questions:

1. Is it usually helpful to hear of the religious experiences of other people? Do you find it easy to talk about such things?

2. What dangers are involved in "sharing" of religious experience? Do people sometimes glorify what has happened to them, and expect others to have the same kind of experiences?

A MAN WHO GAVE "SIGHT"

(Continued from page 91)

Is it not significant that in the years 1951-52, UNESCO should have thrown powerful light upon the plight in which this minority group still finds itself: as yet not being accorded the rights of first class citizenship in a democracy and who still, by and large, endure the ignominy of being looked upon somewhat as second class citizens. The doors of our society, industrially and socially, are still far too often closed to them.

May we not plead earnestly at this time that our churches everywhere—in village, town or city — give thought to this question: "Are we doing all that we can, wherever we are, toward the sharing of fellowship fully with the visually handicapped who are our neighbors?" Are they asked to share in our church life, since there is so much that they can offer in so many ways, if only their talents are recognized and utilized? Was not Louis Braille doing the work of our Lord in his effort to bring about unity of mankind, through better understanding each of the other; the learning to work together through strength of unity, toward our goal of peace on earth?

ENGAGEMENTS

SPURRIER-WAGNER—Chester E. Spurrier, son of W. Ellis and India Spurrier of Burbank, California, and Alice M. Wagner, Richmond, Indiana, daughter of the late Burt A. and Alice Bowles Wagner of Wichita, Kansas.

WHITE-COX—Edgar C. White, son of Fred and Ethel White of Charlottesville, Indiana, and Joyce Cox, daughter of Martin and Maude Cox of Arba, Indiana.

MARRIAGES

BOOMER-DUBBS—Kenneth A. Boomer, son of Kenneth and Helen Boomer to Barbara Dubbs, daughter of Mr. and Mrs. Everett Dubbs at the First Baptist Church in Terre Haute, Indiana, on February 1st, 1953. Rev. Arthur Dodgson officiating. Kenneth is a member of Winchester, Indiana, Meeting.

ROBERTSON-WYRILD—Peggy Jo Wyrild to Conrad Robertson, December 21, 1952, at Russiaville. William Wagner officiating. Both are members of the Russiaville Meeting.

BIRTHS

BOND—To James O. and Patricia Hornbrook Bond, a daughter, Annell Patricia, on January 28, at Sebring, Florida.

LUNDIN—To Milo and Jeanne R. Thomas Lundin, a daughter, Julianna Marie, August 2, 1952, at Kokomo, Indiana.

MESNER—To Delbert and Mildred Mesner, Omaha, Nebraska, a son, Larry Don, January 26, 1953.

SAVAGE—To Lewis and Esther Stanley Savage, Leesburg, Ohio, a son, Stephen Robert, on January 2, 1953.

STUART—To Paul and Lorraine Steel Stuart, Muscatine, Iowa, a son, Andrew Meade, on January 4, 1953.

THATCHER — To Paul and Barbara Thatcher of Whittier, a son, Alan Edward, October 17, 1952.

DEATHS

BALDWIN—Cesta J. Baldwin, on January 30, 1953, resident of Kokomo, Ind., at the age of 78 years, member of Union Street Friends, widow of Charles P. Baldwin. She is survived by a son, Fred C. Baldwin, and a daughter, Mary J. McCammon and grandchildren. The funeral service was in charge of Norman Young.

HANAWALT—Hubert H. Hanawalt, a birthright Friend on January 23, 1952, born May 11, 1871, in Newton, Iowa, the son of Edward and Mary Jane Pickard Hanawalt, preceded in death by his parents and his wife. He lived in the Clarke Pickard home in Marshalltown, Iowa, for many years and the last three years had lived in the home of his cousin, Ruth Pickard Kelley. Funeral services were in charge of Frank L. Davies and burial was in Riverside Cemetery in Marshalltown, Iowa.

HAWORTH — Alice Easterling Haworth, January 30, 1953, in Seattle, Washington, widow of Asa Haworth. She was born in 1869, and is survived by a daughter, Esther Alice, and two sons, Hanson Virgil and Francis Ellwood. Memorial service was conducted at Newberg Friends Church, February 2nd, 1953, by her pastor, Carl D. Byrd.

KNOWER—Abbie L. Knower, a member of the Providence Meeting, Western Yearly Meeting, at the home of A. Ward and Lena G. Applegate, Wilmington, Ohio, January 26, 1953, aged 86 years. Burial services were in Cicero, Indiana, with Lester Figgins, pastor of the Noblesville Meeting in charge. She is survived by two nieces, Lena Applegate and Ruth L. Boys, Salina, Kansas.

SEALE—Elva Seale, Whittier, California, Feb. 10. A native of Fairmount, Ind., she had been active in First Friends, Whittier, and the American Friends Service Committee and had spent a year in a Friends mission in Japan. She is survived by four daughters, Blanche Jessup of Whittier, Gladys Woodward of Anaheim, Louise Harner of Riverside, and Ruth Cate of Redlands, six grandchildren, and one great grandchild, two brothers and two sisters, in Indiana.

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at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenih Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood. Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4056.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30, C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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